

Geo. Moore *Oakland.*

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Sailors Magazine



and SEAMEN'S FRIEND

AMERICAN SEAMEN'S FRIEND SOCIETY

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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress, and wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers ONE DOLLAR a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same.

THE SEAMEN'S FRIEND

Is also issued as an eight page tract adapted to Seamen, and gratuitously distributed among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society.

In making remittances for subscriptions, always procure a draft on New York, or a *Post Office Money Order*, if possible. Where neither of these can be procured, send the money but always in a REGISTERED letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters whenever requested to do so.



Vol. 51.

AUGUST, 1879.

No. 8.

THE CHURCH AND THE SEAMEN:

A SERMON

*Delivered by Rev. J. C. Hartzell, B. D., in the Carondelet Street
Methodist Church South, New Orleans, La., at the Eighth
Anniversary of the New Orleans Seamen's Friend
Society, Sunday Evening, May 25th, 1879.*

Is. lx: 5.—“*And the abundance of the sea shall be converted.*”

Chaplain PEASE has given us a brief, but interesting summary of his work for the year past in the Seamen's Bethel on Esplanade street, in this city.

That Bethel and the labors of the good chaplain are under the direction of the New Orleans Seamen's Friend Society, which organization is auxiliary to the AMERICAN SEAMEN'S FRIEND SOCIETY. That Society, with its headquarters in New York, has just celebrated its fiftieth anniversary. It was organized in 1828. Beginning as a small organization, it has grown to be one of the mightiest evangelistic agencies in the world. During the first ten years of its existence it received and expended \$91,000; during the second ten years, \$165,000; during the third decade, \$229,000; during the fourth, \$375,000, and during the last, \$655,000. The money received and expended by this

Society during fifty years of labor foots up the magnificent sum of \$1,516,986 78. With this money over one hundred and fifty bethels and chaplaincies have been established and maintained in the principal ports of the United States and foreign countries.

Sailors' Homes have been established at New York and elsewhere, in which every year tens of thousands of sailors find comfortable lodgings, good food, and are surrounded by Christian influences. For fifty years every month the SAILORS' MAGAZINE has been published, filled with reports of the work and its wonderful progress in all parts of the world. One of the chief works of this society has been to look after the intellectual and moral culture of the sailors while on shipboard. This is done largely by a system of loan libraries. A collection of carefully selected books is placed in a case, and loaned to a ship's crew during a voyage. Great care is taken in the selection of these books, and the blessed results are many. Intelligence is increased, idleness discouraged, and observance of the Sabbath helped. Hundreds of conversions are reported through the instrumentality of these books. Many cases are reported where sailors have mastered a language by the reading thus afforded. Sixty-five hundred of these libraries are now afloat on the lakes and oceans of the world.

A system of ocean colportage has also been established, by which the scriptures and religious tracts have been carried to the remotest parts of the globe, and distributed by pious seamen. In one year nearly 11,000 copies of the Scriptures, and 2,200,000 pages of tracts were sent forth upon 1,327 vessels. During the past twenty-five years 130,000 Bibles and Testaments, and 35,000,000 pages of tracts have been distributed, nearly all in the four languages of Southern Europe. None can fail to be impressed with the grandeur of the work being accomplished by this Society in behalf of the seamen.

No one fact gives better evidence of advancing Christian sentiment in the world, than the improved moral and intellectual condition of the sailors of to-day, as compared with fifty or even twenty-five years ago. An enlightened, international public sentiment, led and directed by Christian men, has thrown around seamen every possible protection law can give, and every year vast sums of money are expended for their bodily and spiritual welfare. John Wesley said in his day that "almost every English man-of-war was a mere floating hell." Sailors were condemned and treated as outcasts. The sentiment even prevailed that to be a Christian was neither expected or desirable among these men. To be "bully boys" and die in a storm, or in a naval battle for their country, was their highest glory. Now all this is changed. The laws of England and America respecting seamen are nearly everything that Christian philanthropy could ask. Seamen are measurably protected against imposition in all ports and when afloat. Under these laws the government assumes a complete guardianship over them and their interests.

But however much we rejoice in the good laws passed for seamen, we are to remember that their real salvation has to do with their souls. It is upon this that the church operating through such an organization as the AMERICAN SEAMEN'S FRIEND SOCIETY, for the most part concentrates its power. Good laws are well. Every effort of shipmasters

to care for the bodily comfort and safety of their men is most commendable. The church has done much to bring these about, and herself seeks directly to bless their bodies and minds. Still the great work for seamen is to save their souls from the dominion of sin. By the church, in this connection, I, of course, mean all God's people in every nation and clime, no matter what their creed or name. And this leads me to mention a very important fact in relation to the work of the AMERICAN SEAMEN'S FRIEND SOCIETY,—it is not denominational.

It is now admitted by nearly all aggressive Christian workers that there are certain classes of Christian effort which can best be carried on by dropping all denominational differences and uniting in effort without regard to party or creed. More workers and more lines of influence can often thus be commanded, and then, it is a good thing to educate the churches up to believing that no one has all the truth, and that perhaps the very dogma a church may talk the most about, is the very one least needed in a hand to hand conflict with the devil. The World's Evangelical Alliance, the Young Men's Christian Associations, and the various Seamen's Friend Societies in Europe and America are grand illustrations of the real unity of the church, even amid the diversities of its organization and creeds. Christ is one, and all who love Him love each other. No one denomination can have an efficient church in every port, but there are good Christians in all parts of the world, who will unite under a common banner and work for the Master.

The thought which I desire especially to emphasize, to-night, is the duty of the church to save the seamen, and utilize them in the conversion of the world.

I. The duty of the church to save the men of the sea is included in Christ's commission, "Go ye, therefore teach"—that is make disciples of—"all nations." Sailors made up of all nations are men for whom Christ died, and therefore, their salvation is a part of the God-appointed work of the church. They number three millions to-day. That equals the population of the American colonies at the revolution. True, steamships are taking the place of sailing vessels, which require fewer men, but as international commerce grows, and as the lake and river systems of the world are more and more occupied by the commerce of individual nationalities, the number of all kinds of vessels will multiply and sailors will increase.

Instead of 3,000,000 who gain a livelihood upon the sea, the lakes and the rivers of the world, there will be probably twice as many in the near future. The church must save these men. The call to this duty is intensified by the dangers to which sailors of all classes are exposed. Their lives are exposed to many hardships, such as landmen are strangers to. Twelve short years is the average of a life of service on the sea, and the average natural life of a sailor is only twenty-eight years. The work of the church must therefore be done quickly or not at all.

II. Another thought bearing upon the duty of the church to seamen is this:—The church should always seek to use the best possible means for the accomplishment of her work in saving the world. The use of means to an end, or, in other words, the law of cause and ef-

fect, is God-appointed in all human affairs, whether physical, intellectual, social or moral. We must guard against the Jesuitical sin, that "the end justifies the means," but, on the other hand, the individual Christian worker, or church or denomination, or the universal church, must never forget, that no soul can be saved, no moral reform can be carried forward, no redemption of the world accomplished without a prayerful and diligent use of the divinely appointed means.

Following this fundamental law is the corollary that the church ought to avail herself of the best means within her reach for the accomplishment of her work. It is here that the devil flanks the church in many a battle, and postpones the triumph of the right. Take the temperance reform. How the devil has marshalled his forces along the line of every advanced movement!—poisoning the public taste, perverting the public judgment, dazzling and bewildering the minds of the youth, and substituting policy for principle even among Christians! And why all this, if not simply to deprave public sentiment so as to permit constitutions and laws which will protect the liquor traffic; knowing full well that a public sentiment which will permit these laws will also aid in their enforcement. While Satan can control constitutions and laws so as to protect and make respectable the liquor traffic, he can laugh at all other efforts to stay the awful effects of intemperance. As in the temperance cause, so in all her efforts. The church must seize upon the mightiest weapons for the destruction of sin and the propagation of her faith.

And now let me ask,—what mightier weapon can the church utilize in saving the world, than the men of the sea? Millions of men, most of them young men full of hope and ambition. What would Napoleon have given for one hundredth part of them at Waterloo? Sailors are men of generous impulses, and make grand Christians. Somehow the men who are in danger, oftenest, come to have a frankness of character, a directness of faith and breadth of charity which make them noble followers of Christ when once they are redeemed. Such is the sailor. The very impulsiveness of Peter which made him deny his Lord made him only the grander soldier for Christ when he was fully consecrated to his work. And the seamen have all languages. If those on any sea could be gathered to-day,—in the matter of language, they would be a reproduction of that company in Jerusalem, upon whom the Holy Ghost fell. If converted, that company could preach the Gospel to every principal nation of the earth. And then how providential their distribution! On every sea, on every river, in all latitudes and longitudes, in every harbor, the sailor is found, with time and opportunity to tell the story of the Cross. Oh, if the three million men of the sea were converted, how the Gospel would fly the "spacious earth around." Diodorus Siculus tells of a great fire that swept through the timber of the Pyrenean mountains, doing vast damage in the destruction of forests and castles. But as the heat increased, the ground at a certain spot on a mountain became hot, and the mineral substances near the surface melted and a stream of pure silver flowed forth, to the joy of the people in their dismay. So it would be if only

the sailors were saved, and the fire of God's love would go through their hearts, burning up the dross of sin, mellowing and sanctifying their robust, noble natures. Out of their souls would flow the pure silver of God's love to all peoples in all climes.

III. But there is still another view to take of this question of the duty of the church to the seamen, growing out of the law of necessity. The law of necessity runs parallel with the law of duty. It is no man's duty to do what he cannot understand the necessity of doing; and on the other hand, whatever is our duty to do must be done, or to the extent in which our interests are involved in that duty, we suffer the consequences. It is our duty to feed the body and refusing to do this we die. It is our duty to feed the mind, and refusing to do this we pay the penalty. It is the duty of society to protect itself against its foes, or society must perish. The State and the nation must enforce their laws and give peace and protection to all citizens, or die. Duty is but another word for necessity.

The sailors of the world *must* be saved, or the church fails, not only in its mission to them, who include nearly 9,000,000 of every generation, but also fails in its mission to the world, because the influence of the seamen, and the vast commercial power which they represent, must be favorable to the church, or she can never perform her mission. It is along the lines of commerce that Christianity propagates herself. All great church movements localize in the commercial centers of the world. It was at Jerusalem and Antioch, and Ephesus, and Rome, and other centers of commercial power, that the apostles planted their first churches. As then, so it is to-day. The foreign missions of the church center in the great cities like Pekin, Canton, Hong Kong, Yokohama and Constantinople. The church must look to commerce for transportation and protection. Had it not been for the presidential veto of the late attempt to destroy our commercial treaty with China, it is probable that every American missionary now in that country would be murdered, or at home. It was the tea trade that battered down the Chinese wall of prejudice which for thousands of years held that people absolutely to themselves. And commerce cannot do without Christianity. The East India company of England tried that, but had, finally, to surrender to the cross, and give transportation to missionaries on its ships, and protection to them at all its trading ports; but on the other hand, all missionaries in foreign countries to-day are protected by commercial treaties.

The necessities of commerce have given the world its fleets, its ocean telegraphs, its laws of nations by which great international questions are settled by arbitration, and its postal laws by which the humblest citizen in America can speak with a friend in China for a few pennies. Last week a letter was laid on my desk from Madras, India, from a pensioned English soldier, asking about a son somewhere in Louisiana. With the letter was another from Bro. Evans, a Methodist missionary, who told me of his church work, and that he was building a \$12,000 edifice, and also inclosing printed slips giving detailed information of missionary work in that region. All this information came from the other side of the globe for a few cents. Chris-

tianity of herself could never have made such an event possible. I do not undervalue the power of Christianity upon commerce, but what is important for us to understand to-night is that only as the commerce of the world extends and is itself Christianized, can the world be saved.

Christian orators are accustomed to rejoice in the fact that the sword, the emblem of power, is in the hands of Christian nations. This is well. But to me it is a much more significant fact that the world's commerce is in the hands of Christian nations. Commerce represents not simply power, but law, intelligence, social order, stable government, enterprise, invention, the arts and sciences, everything which thousands of years of advance have given the race. A nation's commerce is a sure index to its vitality and power, and the morals of a nation's commerce are a true index to her Christianity.

Jesus "*began to teach and to preach by the seaside.*" His first converts were fishermen, and five, perhaps seven, of His apostles were men of the sea. Isaiah, in his prophetic vision of the redeemed world when Jesus shall reign supreme, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, says, that "the abundance of the sea shall be converted." There are no accidents in God's dealings with man. That little sea of Galilee, with its little boats, and companies of fishermen sailors, represented forces which could best be utilized by the Master, in planting His kingdom on earth. And we may also rest assured that it was no accident that led Isaiah to give the sea so prominent a place in his marvelous pictures of the redeemed world.

The sea covers more than three-fifths of the earth's surface: from it rise the vapors which give us rain to fill our rivers, to moisten our atmosphere and to make vegetation possible; the sea tempers the extremes of cold and heat, upon our earth, and presides mistress over many of the ever changing, yet never accidental climatic influences which moisten and purify the air, preventing dangerous extremes in winds and temperatures. The sea is the highway of the nations without which they could not know each other. On its bosom millions of men gain a livelihood, and in its ships multiplied millions of the world's treasures float every hour. As the world advances and international commerce grows, ships will multiply in numbers, and beauty, and strength and speed; sailors increase in numbers, in skill and in power for good or for evil. A nation's power is largely measured by her strength on the sea. England is mistress of the sea, and therefore up to this hour England is mistress of the world. Those little islands on the Western coast of Europe speak, and all nations give heed, because England's ships are in all waters.

As with nations so with the church. Jesus began at the seaside, and the church just in proportion as she lays hold of the world with the faith that will triumph, must begin at the sea, by saving its millions of men and making them preachers of Christ in all ports and upon all rivers and lakes.

God says: "The abundance of the sea shall converted." That word "converted" here means a change from one to another, and the meaning is that the "abundance of the sea," that is, its men, its ships and its vast commercial power, shall all be "converted," changed from the

service of the world to the service of Christ. Seamen are to be Christian men; piracy and all forms of dishonest trading on the sea are to end, armed navies are to be no more, and honesty and righteousness are to prevail on every sea. But these words mean more. Such are the relations of men that the abundance of the sea cannot be "converted" unless the whole earth be saved. The words, therefore, point to the time when "every knee shall bow and every tongue confess to God." That day will come, for God has spoken it and will bring it to pass. But God works by means. That word "shall" in his lips means power, certainty, but to man it means faith, action. It is man's work to use the means. Every law is a cause as well as an effect. Every relation in life has its purpose. Every moral triumph has its antecedent means. Every soul saved is the result of a co-operation of the human with the divine. When, therefore, God says "the abundance of the sea shall be converted," it is the Lord God Almighty speaking from the heavens, and calling upon the church to arise, and by organized, heroic effort to save the men of the sea and make every ship that floats a messenger of peace and good will.

In 1861 a terrific storm raged on the northeast coast of England. Eighty vessels were driven ashore, and forty-three were total wrecks, and eighty brave hearts were stilled beneath the washing waves, and eighty homes on shore were smitten with grief. Groups of anxious people dotted the coast and eagerly watched the vessels as they were tossed like corks toward the reefs. Every life-boat was out among the breakers doing heroic work. A dreadful night had passed, and in the morning a stout vessel was seen approaching the harbor. The signal of distress was flying. On, on she came. Her only hope was to pass round a reef lying out in the bay and get inside, so that the life-boats could reach her. But in this she failed, and, striking the reef, went down,—first the hull and then only a few feet of the two great masts remained above the waves. To these the crew of seven clung for life, while the waves and winds dashed and howled about them. The only means of rescue the people on shore had was the rocket apparatus, by which a line could be thrown over and beyond them, and to which they could cling and be dragged ashore. But while this was being arranged one mast was driven away, and the three men clinging to it went down. And just as the light touched the powder, and the mortar fired the ball that carried the line across the wreck, the other mast with the remaining three men and a boy clinging to it was swept away.

All now seemed lost. Sadness fell on every face. Hopelessly they drew in their line, but as it neared the beach something was found entangled in its folds. It was the sailor boy! At first he seemed dead, but gradually revived and became conscious. With wild amazement he looked about him and asked for his captain and his mate, and when told that all were drowned but himself, he stood overwhelmed for a moment and then lifting both hands, he exclaimed, "My mother's been praying for me! My mother's been praying for me!" Then he dropped on his knees in the wet sand and burying his face in his hands sobbed aloud.

Oh, that the faith of that mother for her sailor boy, could take possession of the church to-day, for the millions of men on the sea!

For The Sailors' Magazine.

IN MEMORIAM—CAPTAIN AUGUSTUS PROAL.

BY REV. C. J. JONES, CHAPLAIN SAILORS' SNUG HARBOR, STATEN ISLAND, N. Y.

Captain AUGUSTUS PROAL, a retired ship master, departed this life at Orange, N. J., on the 1st day of June, 1879, in the 79th year of his age.

"He, being dead yet speaketh."—(Heb. xi: 4.)

The most glowing tribute that can be paid to departed worth, is given us in the language of the Holy Spirit, when He says of Barnabas, a son of the early church, that *"he was a good man, and full of the Holy Ghost, and of faith."* And of Abel, the first among the righteous dead, that *"he being dead yet speaketh."*

May not the same eulogy be pronounced (in measured terms, perhaps,) on the decease of every sanctified believer in Christ, and every true worker in the vineyard of the Master, who is called to enter into the joy of his Lord? Such an eulogy would not be inappropriate to describe the life and character of our deceased brother. For, in the chamber where that "good man met his fate," a life of more than ordinary energy and usefulness was closed to the church on earth. The results of that life, eternity alone can reveal in their fulness.

As I stood by the casket which contained the remains of my earliest earthly friend, memory carried me back over an interval of nearly forty years, to the hour, when, through his kind and loving words, the windows of my dark soul were first opened to admit the glorious light of the gospel of Christ. It is fitting, therefore, that I should

testify to his christian faithfulness, by a brief record of his useful life.

I learn, from a life-long friend of Captain Proal, that he was born of pious parents, in the city of New York, received a liberal education, and, at the age of seventeen, chose for his future, a life on the sea. Here his native energy found "ample room and verge enough." He passed consecutively through the various grades of seamanship, and rose to the position of mate, master, and part owner.

In 1827 he was chief officer of a fine ship in the European trade, and shortly after became master. In his earlier life he was noted for his cheerfulness. He was what is called a good fellow, a pleasant companion, persevering and full of energy; a man of strong passions, brave and fearless, and very demonstrative in whatever he undertook, or was interested in. Although the child of religious parents, and followed by many prayers, he does not appear to have had any decided moral convictions. So far was he from any conscious religious restraint,—as he told his friend,—that he often prayed that he might become an infidel, hoping thereby to be freed from conscientious scruples, as well as from the pain they too often induce.

As an officer he was severe and exacting with his men. Doing his own duty fully, he demanded the same from his subordinates. He was a strict disciplinarian, sometimes maintaining discipline by a resort to physical force. So conspicuous was this feature of his character, that seamen have spoken

of him as noted for his severity in bringing refractory Tars to terms.

But, how marvellous is the grace of God! The lion becomes a lamb, and the asperities of human passion are toned down by divine love!

In the year 1837, through the failure of his owners, he was thrown out of employment, and remained ashore for nearly two years unoccupied. It was during this interval that he was called to the death bed of a pious sister, who was passing away in the triumph of faith.

While he was standing near her bed side, she turned toward him, a look of great anxiety, which attracted the attention of her Pastor, Rev. Mr. EASTBURN, Rector of the Church of the Ascension, New York,—and led him to ask her if there was anything she desired to say. She raised herself with some difficulty, and pointing to her unconverted brother—said, “Yes. Pray that that dear brother may meet me in heaven.” That prayer is now answered. The solicitude of that dying sister led him to give his attention to personal religion, to which, as to all other matters that he engaged in, he gave his untiring and undivided efforts. Through the counsel of Rev. MANTON EASTBURN, and of his own brother, Rev. Dr. PROAL, of Utica, N. Y., he was led to submit himself to the requirements of the Gospel, and ultimately was permitted to experience a sense of pardoned sin, to rejoice in the hope of the glory of God, and to unite himself with the Church of the Ascension. He trusted alone in the mercy of God through the efficacy of atoning blood. But it was always difficult for him to forgive himself. Bishop Whitehouse, who knew him well, and who was familiar with his severe struggles for the victory over his own impulsive and passionate

nature, said:—“I never knew a man who had greater spiritual trials, or who made a greater effort to overcome himself.”

As soon as Captain Proal was assured of his conversion, and had consecrated his life to the service of Christ, he entered heartily and prayerfully upon the study of the word of God. Nor was this for his own sake alone. He very soon displayed the true missionary spirit, and became deeply interested in the salvation of other souls than his own. He gathered the young men of the church and congregation about him for the mutual study of the scriptures. So absorbed did he become in this delightful employment, that he did not care to look for service afloat, until he felt that his religious character was established beyond a doubt. His own experience told him what the nature of the conflict upon which he was entering, would be, and he desired fully to test the weapons of his warfare before entering upon it. Feeling secure in his new armor, he returned once more to the ship and the sea. He resumed command, as a Christian captain, as one who felt that he was now responsible to God as well as to his owners; and that the souls of all them that sailed with him were as much his special charge as were the ship and the cargo.

It was shortly after this, in May, 1840, that divine Providence led me within the sphere of his influence. He was, at that time, master of the ship *Harkaway*, of New York, lying in the dock at Liverpool. I shipped with him, before the mast, as an able seaman, and with the rest of the crew went on board and “turned to” on Wednesday forenoon. On Saturday afternoon, the captain came for-

ward, and calling the crew around him, said, in a pleasant voice, "Men, to-morrow is the Sabbath day, and I should be very much pleased to have you all attend church," giving as a reason, that we were "about to sail" on the following Tuesday, and that "we ought all to take the love of God to sea with us, in our hearts." He told us of the Savior's calling the fishermen, on the shores of Galilee, to be his disciples, and of their immediately leaving their ships and following him. He spoke also of the willingness of Christ to save sailors, as well as all other sinners, now, and closed by exhorting us all to become Christians.

We all listened attentively as he unfolded to us the precious promises of God to save sinners who repent. The result was we all promised to go to church. But a rehearsal of Sunday's doings, when we met in the forecabin on Monday morning, revealed the fact that but two of us (of whom I was one) had kept the promise.

I had then been nine years at sea, in men-of-war and merchant ships, of different countries, leading all that time a wild and reckless, and sinful life, and had never met the first man who gave expression to religious views, or who manifested any interest in the eternal welfare of his fellow men. Captain Proal was the only person who, up to that time, had ever brought divine things to my attention. Efforts to follow up the good impression were made during the passage to New York. Religious services were held every Sabbath, on the quarter-deck, wind and weather permitting, and weekly meetings for Bible reading and prayer in the cabin, the captain officiating and the crew and passengers invited to attend. The

first Bible I ever received he gave me. And when, at the end of the voyage I was called into the cabin to receive my wages, he, again, evidently unwilling that the blood of my soul should cling to his skirt, affectionately invited me to turn to the Lord.

I did not follow his counsel at that time, but it is due to his memory to say, that his effort to secure the salvation of my soul, though not crowned with immediate success, was, nevertheless, the first call to my religious progress, the first link in the chain of providential circumstances that led me ultimately to the foot of the cross, to a personal consecration of my life to Christ, and to a ministry of the word among seamen, which has been by no means barren of results, and which has already extended over a period of more than thirty years. So that "*He being dead yet speaketh.*" "Behold how great a matter a little fire kindleth!" Let no one despise the day of small things! What encouragement does God offer to faithful workers, to cast their "bread upon the waters," and how often do we see the fulfillment of his promises, in its "return after many days!"

That the captain "built better than he knew," is evident from the fact, that, referring to the above incident, in an article which he wrote for the SAILORS' MAGAZINE of January, 1842, he says, speaking of two young men "with whom I had taken some pains for their instruction in the Bible, I had but little inducement to suppose my efforts had made any impression upon their hearts. And being thereby led to take a retrospective glance over the voyage, I was rather inclined to fear that possibly my own infirmities and inconsistencies had, at least, coun-

teracted the influence for good that my efforts were intended to produce."

It will be seen that self abnegation led him to write bitter things against himself, unnecessarily. For while one of these two *then* young men has preceded him to the shadowy land, having first risen to the responsible position of a ship-master, and sailed out of New York for many years in that capacity,—the other one still lives, and is permitted, while yet in the full tide of ministerial usefulness, to write this memorial as his tribute of respect and affection for this truly good and useful man.

For a quarter of a century, at least, after this voyage of the *Harkaway* closed, Captain Proal continued to repeat the experiences I have described. With what results the record of the Book of remembrance before the throne will alone reveal. After leaving the active life of the sea, which he did about 1858 or 1856, he was employed as an Inspector in a Marine Insurance Company. He served faithfully in that position until 1863. In 1856 he was called to follow his beloved wife to the grave. After a year or two of a widower's life he married again. His estimable companion, who now survives him, and who cheered the ceasing years of his earthly pilgrimage, testifies to the domestic excellencies of his character, and to the enjoyments of their happy country home which she shared with him for so many years. She mourns his loss, but rejoices in the anticipation of a re-union before the great white throne.

I should add, before closing this paper, that our brother lost none of his interest in his fellow seamen. For after he ceased to be actively engaged in missionary efforts among them personally, he carried into

his retirement the same Christian sympathy for their souls that he had ever felt. The proof of this is seen in the fact that for the last twenty-five years of his life he was an active member and, for a time, Vice President, of the "Seamen's Friend Society" under the auspices of the Protestant Episcopal church, of which he was a devoted and worthy member to the close of his life.

As the infirmities of age grew upon him he was more and more assiduous in his religious exercises, his Bible and Book of Common Prayers being his constant companions. His conversation was in heaven, and his only regrets were that he had not done more for his dear Savior who had done so much for him. In short, he died as he had lived, leaning on his Lord. His *life* was that of one who had chosen for his motto, "Let me live the life of the righteous," and "let my last end be like his;" and his death was Peace. He sleeps in Jesus:—

"Blessed sleep,
From which none ever wake to weep."

—♦—♦—♦—
For the Sailors' Magazine.

Welcome.

"The people gladly received him: for they were all waiting for him."—*Luke viii, 40.*

Why tarry so long on Gergesa's strand,
Great teacher, kind and true?
We wait for the touch of thy healing hand,
Oh! come with blessings new!

We watch for the ship to heave in view,
We watch for the gleaming oar,
We watch for the hardy fishermen crew,
To bring Thee to our shore.

"Sail Ho," is signalled from the height,—
"Sail Ho," with answering cheer,
Is given by men with a new delight,
On the pebbly beach so pure.

Full larger it grows, the swelling sail,
Fresh breezes follow fast,
Hark to the generous joyous hail,
'She's in the bay at last.'

Oh! welcome to Thee on the western strand,
Welcome thy healing power,
Welcome thy strong uplifting hand,
To touch and bless the poor!

H. T. M.

Eldorado, Ontario.

For The Sailors' Magazine.

THE SEAPORTS OF THE BIBLE.

BY REV. J. E. ROCKWELL, D. D.

VII.—CÆSAREA.

Although no mention is made of this port in the Old Testament, it is constantly appearing in the New, and was one of the important centers not only of commerce but of the Christian church through all the apostolic history. Before the time of Herod the Great, there possibly stood upon the site where he was to erect a magnificent city, a town which was known as Strato's Tower. The author of *The Land and The Book* thinks that it furnished the materials for the new port built in the time of and named after Augustus, the Emperor of Rome. Its position is twenty-five miles south of Mount Carmel, and about thirty-five miles north of Joppa.

An inspection of a map of the eastern coast of the Mediterranean, shows but few of those natural indentations which are needful as harbors, to form a safe retreat for ships during the prevalence of a storm, or where vessels may easily receive and land their cargoes. Yet the wealth of Phœnicia and Palestine demanded such outlets on the seaboard as Tyre, Sidon and Joppa. And it was needful that the deficiencies of the natural harbors should be made up by art,—at whatever cost of labor and money. The demands of commerce were imperative, and either merchants or the whole nation must be taxed to meet them.

Until the time of Herod there was no sea port between Dora and Joppa, a distance of about forty miles, a very serious deficiency, when all voyages were made along

the coast. Hence, when Herod, after the battle of Actium, was confirmed in the possession of the kingdom of Judea, to which were also added other provinces, he fixed upon the small landing and fishing place known as Strato's Castle, as a point on which to build a city that should at once be a political and commercial center for the people over whom he ruled. After arranging his plans, which were eminently designed to honor the name of the Roman Emperor, that was to be given to the new city, he summoned his architects and builders to accomplish his purposes, and in ten years erected a city of marble filled with magnificent temples and theatres, abundantly supplied with water by large aqueducts, adorned with works of art and taste, and having a commodious harbor where ships might lie in safety amid the severest storms that swept the coast.

To secure this last-named feature of his work, he constructed a mole of immense proportions, and enclosed a space equal to the Piræus, at Athens, for the accommodation of naval and merchant vessels. The mole was semi-circular, protecting the harbor on the south and west, and leaving only an entrance on its northern side. It was built of large stones fifty feet in length, and sunk to the depth of twenty fathoms in the sea. There were broad landing wharves around the harbor, and one of the landmarks for the sailor, on his approach from the sea, was a splendid temple dedicated to Cæsar the Ro-

man, which contained colossal statues of his patron, the Emperor, and of the city where was his throne. Thus was built a city which became at once the populous and splendid seat of Roman authority upon the eastern coast of the Mediterranean Sea. Here were the headquarters of its military forces, which might at any emergency be thrown upon any portion of the province requiring its presence. Here was the palace of those who represented the Roman Empire in the government of Judea and the adjacent territory. When the work was completed, and a city of marble stood on the shore which, but lately, had been only the resort of a few obscure fishermen, or of transient vessels taking advantage of a calm sea to drop or take on freight, the most costly preparations were made to do honor to the occasion of its completion and dedication. Josephus, who, though perhaps he often draws upon his fancy to fill up his sketches of historical facts, may be relied upon for the truthfulness of his most important statements,—says that “for this occasion the most expert masters in the different entertainments were engaged from all parts, such as musicians, swordsmen, wrestlers, racers and the like, who were to exhibit with the utmost dexterity in their several professions. This festival was instituted to the honor of Augustus Cæsar, and was attended with immense expense to the king, in contributing to its pomp, the magnificent curiosities, which were collected at any price from all quarters,—and to add to which, Julia, the wife of Cæsar, sent a great part of her most valuable furniture from Rome, with the choicest rarities of Italy, estimated at the value of five hundred talents,

so that nothing was wanting to complete its splendor. This grand spectacle was attended by an innumerable concourse of people from all quarters, and ambassadors from divers potentates resorted to it out of compliment to Herod, who were all entertained at the king's charge, with curious spectacles by day and sumptuous feasts at night, so that he acquired the reputation of a most magnanimous and generous friend.”

Thus by the force of a single mind, supported by the wealth at the control of a ruler under the authority of Rome, this splendid city rose at once upon this hitherto silent and tenantless portion of the coast, and proud ships bearing the symbols of Roman authority, and fleets of vessels laden with the wealth of commerce and agriculture and art, rode securely upon waters that but lately beat with untamed and pitiless power upon the shore. Here the Greek and the Jew mingled in commercial and civil life, though antagonistic in their social and religious peculiarities. The Gentile population was largely in the ascendant,—and constant and often bloody feuds were taking place between them, and the Jewish portion of the inhabitants.

Cæsarea was in the height of its power and glory when Christ was born. Its founder was still the king of the Jews, when the star seen in the East hovered over Bethlehem and the angels announced the birth of the Prince of Peace and the King of Kings.

No mention is made of any visit of Christ to this city. Yet soon after his ascension it became the theatre of many an important event in the history of the church which he had established. The first Christian preacher, whose visit to it is mentioned, is Philip the evan-

gelist, who, after his memorable interview with the Ethiopian Eunuch, passed on from Azotus, the ancient Ashdod, along the coast towns to Cæsarea, where he evidently had his home for several years. Shortly afterwards there came thither a few brethren with a new convert to the faith, who having escaped from his persecutors at Damascus, had come to Jerusalem, where his name at first sent terror to the hearts of the disciples as one who had scattered the church by his own bitter hostility to it. This was Saul, who was now brought to this port, that he might there take a vessel to his native city Tarsus, where he might have a brief respite until his great work of life should fairly begin. Shortly after this event there opens a scene of great interest as the first entrance of the Gospel to the Gentile world. Among the Roman officers who were here stationed in command of the army was Cornelius, who had become a devout and praying man under only such influences and light as a Roman soldier might find in his occasional interviews with those who received the truths of the word of God. The account of his conversion to the Gospel and of his admission to the church of Christ, with all his household, is found in the tenth chapter of the Acts. Instructed by an angelic visitant he sent to Joppa, thirty-five miles distant, where Peter, whose Jewish prejudices had been removed by a vision, and who was ready, though a Jew, to become the guest of a Gentile, was found and led to Cæsarea, that he might make known to this Roman soldier the unsearchable riches of Christ. It was in this city that Herod Agrippa met the representatives of Tyre and Sidon, who had come to sue for his clemency, be-

cause fearing his anger, and before whom, after accepting their humble acknowledgements, he appeared in the theatre in magnificent robes, addressing them in words which they applauded as the voice of a God, not of a man. And there too, in the midst of his vanity and splendor, he fell back under the stroke of an angel of God, and all his power and splendor was suddenly exchanged for death and the grave.

Here Peter came and abode, after having been freed from prison by the hands of an angel in answer to the prayers which were made for him by the church, and thus Cæsarea, built by a proud king who had sought the life of the infant Jesus, and afterwards the scene of the awful judgments of God upon another king, who sought the life of an apostle of Christ, became the home and refuge of the church, and the resort of many of her noblest witnesses to the truth. Here Paul landed on his voyage from Ephesus and Athens towards Antioch, as recorded in the eighteenth chapter of Acts. Here he stopped again on his next missionary tour, from Miletus, by the way of Rhodes, Cyprus, Tyre and Ptolemus or Acre. It was on this occasion that he was the guest of Philip, when he was warned by Agabus of the persecutions he was to encounter at Jerusalem. Ascending thither despite this assurance, he was assailed with violence and his life threatened by an infuriated mob, who were only prevented from carrying out their murderous purposes by the timely intervention of Roman authority. Once more he entered Cæsarea under the escort of a Centurion and his soldiers, and was left in the guard room of Herod's magnificent palace until a hearing might be

had before the proper tribunal. Here, in due time, he was brought face to face with his accusers from Jerusalem. Here he had that memorable interview with Felix, in which he reasoned with him on righteousness, temperance and judgment to come, and so sent the truth home to his conscience, that the guilty man trembled. And here he was left in bonds for two years, and permitted under the watch of a centurion to visit and be seen of his friends. At the end of this time he was again brought before the Roman authorities, and when he found himself in danger of being sent back to Jerusalem, appealed unto Cæsar, and was sent forth on that memorable voyage to Rome, whose history closes up the record of his life as given by Luke in the Acts of the Apostles.

There is but little left of this once magnificent city by which it is possible to restore to the imagination its appearance in the times of the Apostle Paul. As it was the center of Roman military power in Palestine, its streets must have been alive with soldiers, its harbor filled with ships from all the ports of the Mediterranean, attracted to it by its importance as the great naval depot of that province. As it was the home of the Roman Procurators, there must have been kept up a semi-regal state which was the reflection of the pomp and splendor of the imperial power which it represented. This is evident from the account which is given of Paul's appearance before the Roman authorities at Cæsarea.

The departure of Paul with other prisoners for Rome by a merchant ship closes up the Scriptural notices of this sea port, and leaves us dependent upon later histories for what is of interest in that city. Its decline was almost as rapid as

its growth. It continued to hold its position as a political and commercial center until the age of Constantine and Justinian. Vespasian raised it to the rank of a Roman colony and gave to it certain immunities from taxation, when he had here been declared the Emperor of Rome.

Cæsarea, from the mixed nature of its population, contained elements of strife which in time developed into fierce and bloody conflicts. The Jews and the Greeks frequently came into collision. The former claimed that the city being built by a Jewish king belonged to them, and should protect and patronize their form of worship. The latter, pointing to the statues of heathen divinities and to the temples in which they were worshipped, claimed that the city was built for the Gentiles and was theirs. The question was at last referred to the Emperor Nero who decided it in favor of the Greeks.

But his decision was far from settling the matter. More violent outbreaks than ever took place, and the Jews were openly insulted on their way to their synagogue by the exposure of a sacrifice arranged for the purpose by the Greeks.

Thus violence, and at last, bloodshed, followed, and 20,000 Jews were massacred in the city. This led to the great revolt against the Roman power which eventuated in the final destruction of Jerusalem and its Temple.

With the decline of Palestine began also the decline of Cæsarea. It continued to be a city of considerable importance so long as it enjoyed the political patronage of Rome. Here Christianity, whose seeds had been sown by Peter and Philip and Paul, and whose earliest convert had been a Roman soldier, grew and flourished. Here,

as well as elsewhere, she had her confessors and her martyrs, of whom Eusebius, who was born here, mentions three, who were given to the wild beasts during the persecution of Valerian, and of another, a distinguished Roman soldier, who was beheaded. With the decline of the imperial power of Rome, and consequently of its political patronage, Cæsarea experienced a rapid decay. Its brilliant career had been largely owing to the favor of kings, who had made it the center of their political power, and when this passed away the glory of the city departed. In the year 625 it fell into the hands of the Saracens, but continued, until the time of the Crusades to retain some importance as a city and sea port. From that time it rapidly sunk, until now nothing but immense ruins remain to tell of its former greatness and glory.

As it lies off from the usual routes of travel, and is the home of robbers and of noxious reptiles, only a few fearless and enterprising travelers are willing to undergo the toils and hazards of a visit to the place. Besides the notices of it by Dr. Robinson, Lieut. Lynch of the U. S. Navy passed over it in his expedition to the Dead Sea in 1848. Its ruins, he says, shew "walls and bastions with a deep ditch about them. The citadel presents a striking scene of great masses of masonry overturned, displaying rows of dark granite columns beneath, the foundation of which, was laid in what is termed cob-house fashion. All the ruins are of massive sand-stone. The whole area within the walls is full of pits, where hewn stones have been dug from the earth, accumulated over them in the lapse of ages. There was an Arab shepherd with several hundred goats

within the enclosure. 'The sea coasts shall be dwellings, cottages for shepherds and folds for flocks,' *Zeph.* 2: 6. The walls were in good preservation. Along the bank are the remains of a line of ancient buildings, and near the termination a temple fallen into the sea, its dark granite columns lying side by side in the water. How beautiful once!—how mournful now! Parallel to the sea are Roman arches of an aqueduct nearly buried in the fine white sand. This aqueduct evidently conveyed water from the Zerka (Blue River), although when the party came upon it, it ran more inland among the sand hills. The whole region is almost an entire desert. The river Zerka is a fine stream with the remains of a stone bridge at its mouth on the very shore of the sea. There is a little mill a short distance up and an ancient dam of solid masonry. This mill grinds for the neighboring villages and is represented to have been a mill seat of ancient Cæsarea." It is three miles north of the old seaport and was the place in which the author of the "Land and the Book" pitched his tent when he visited these ruins, which he has described with great minuteness. Among them are the remains of an immense Roman theatre, which is semi-circular in shape, having a chord of one hundred and sixty-six feet.

Although its seats are gone, its vomitories and vaults beneath are still in good preservation and are now used by the peasants for granaries and storehouses. So great are the changes which time and the sea have wrought upon the harbor, that Dr. Thomson questions the accuracy of Josephus in his description of the port. Yet the ruins which lie in every direc-

tion, the vast masses of masonry, which look as if they had been shaken by earthquakes, the magnificent columns which strew the shore, the long lines of ancient aqueducts, which have survived the destroying waste of time and war, all give proof of the existence, on that spot, of a city of vast proportions and of splendid appearance.

Dr. Thomson says:—"I once spent several hours search among them for inscriptions, but found none, and the only important discovery was that such enormous quarryings were never made by the short-lived city of Cæsarea, and that this was merely the Roman name for a more ancient city. I had read this before, but I was convinced that the original name could not have been STRATO'S Tower, for that was Latin, and these quarries were opened long before they ever appeared in Syria. This primitive city, I suppose, was the frontier town, in this direction, of the Phœnicians, and I leave to the lovers of antiquarian research the discovery of its name and history."

Thus has this once famous and splendid city, with its commercial

and political greatness, passed away, and these ruins are all that is left of its glory. The only vessels that now visit the spot, and ride at anchor, where once the navies of Rome, her colonies and provinces found shelter, and landed her soldiers, and brought or received the fruits and sources of her wealth, are those which come to carry away her stones to be used in the building up of other cities which are still living and thriving. The kings and the great men whose names were the synonyms of power and glory have passed away to be forgotten,—while the Gospel which Cornelius received, and which Peter and Philip and Paul preached, and for which they suffered martyrdom, remains in all the freshness and strength of its original power. And the church, of which they were ministers, has made its way in spite of persecution and the rage of the heathen, until it has filled the earth and is dropping its blessed and benign influences over the very land where it was first preached, and over nations then unknown, or which were sitting in darkness and the shadow of death.

Ebb and Flow.

How easily He turns the tides!—

Just now the yellow beach was dry,

Just now the gaunt rocks all were bare.

The sun beat hot and thirstily,

Each sea-weed waved its long brown hair,

And bent and languished as in pain.

Then, in a flashing moment's space,

The white foam-feet which spurned the sand

Paused in their joyous outward race,

Wheeled, wavered, turned them to the land,

And a swift legionary band

Poured on the waiting shores again.

How easily He turns the tides!—

The fulness of my yesterday

Has vanished like a rapid dream,

And pitiless and far away

The cool, refreshing waters gleam;

Grim rocks of dread and doubt and pain

Rear their dark fronts where once was sea.

But I can smile and wait for Him

Who turns the tides so easily,

Fills the spent rock-pool to its brim,

And up from the horizon dim

Leads His bright morning waves again.

How They Prize Christian Love.

A sailor writing from Trinidad, W. I., to our Missionary at the SAILORS' HOME, 190 Cherry Street, says:—

"I think I ought to write you a few lines, because you are worthy. You fully deserve more than I am in the position to give, but my Master, who is rich in all things, will, without a doubt, render to you according to your deserts. You have been in my thoughts to-day, and this prompts me to write these few lines. We have been across to Europe, and are now waiting for a cargo of sugar to take home with us. I think to-morrow we shall sail for Cardenas, there being no freights at this place. We will, God willing, be home about the first of August, and I shall not be sorry, for I expect to be at school again, shortly after my return.

"I would mention with pleasure the enjoyment I have received in recollection of the happy times I have spent with you and in the Church of Sea and Land. I have always seen, in that Church what I do not think I ever seen in any other, that is to such perfection and beauty—*brotherly love*. There always seemed to me a oneness with the people, a tender regard for one another, that I have often remembered with pleasure. This church, bearing this characteristic, has called forth my love to them and their pastor, in such a degree that I have often yearned to be back among them again, although my stay will be but short. I would wish to be remembered to both pastor and people, requesting their prayers.

"Truly this has been a profitable voyage to me. I have enjoyed much of the Lord's presence, while his grace has maintained me, and his Spirit has comforted me. "Still I would follow on to know the Lord." I would direct my prayer to him as a Lord worthy of all love and homage. Still would I adore Jesus my Savior as a Being of loveliness and purity. Still I would seek after the Holy Spirit as the only comforter and true guide. I hope these few lines will be acceptable, and I trust that the good Master is blessing your work in New York, and that he is giving you much of his Spirit.

"Believe me to be your friend and brother in the Lord.

L. S. H."

A Mother's Love.

A mother lately wrote to Mr. AUSTEN, our missionary at Yokohama, in Japan, about her "sailor boy," as follows:—

"SIR:—I humbly ask pardon for trespassing, I fear, upon your valuable time. But I am in great distress of mind from a letter I have received from Captain Smith, and from a kind young lady who was by the bedside of my dear, dear son, who, as I hear, with deep regret, has met with this last terrible accident. My trouble is great and heavy indeed, as I write of the sorrowing news. And to think he is so many, many miles away from me, that I cannot attend to his wants and give my poor, loved boy, a helping hand, and a mother's care.

"But God's will be done! I must and will leave him under His special care and guidance. If it please God to raise him up from this sickness He has thought best to inflict,—may it be the means of binding him to His throne of grace, with thankfulness! If, on the other hand, He, * * * * may God have renewed in him the right Spirit, comforted him with His everlasting balm,—taken him to His right hand to be in glory for ever and ever!

"Allow me, sir, a sorrowing mother, to offer most grateful thanks to you, and to all friends that have shown kindness to my dear afflicted one, far, far away from home and all dear to him. A line as to his progress will be greatly valued. Again tendering gratitude for all favors, I am, sir, most respectfully yours,

H. S."

Characteristic Generosity.

The impulsive liberality of sailors was shown on a steamboat on Long Island, a few nights since. A friend writes:—"As I was coming to Boston a few nights since, a few of us were singing from *Gospel Hymns Nos. 2 and 3*. Some sailors, with others, became very much interested in our singing, and got up a contribution of one dollar, which they insisted upon our taking. We told them we preferred not to, but they urged so hard that we told the company we would receive it and give it to the Lord. This pleased them very much, and I think it is about as direct way as any, to give it to Him through your Society."

The Sailor's Text.

THE GREAT CALM.

"*Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.*"—Isaiah xxvi. 3.

Perfect peace! It is the Gospel alone which can give *that*. All else is changing, but an unchanging covenant God in Christ. The waves may chafe and riot, but the Rock of Ages is immutable. Feeling may vary—scenes may alter—friendships may grow cold—friends may die—but we can still say, "The Lord liveth, and blessed be My Rock, and let the God of my Salvation be exalted!"

Why should I seek any earthly and perishable shelter, when I have such a glorious Refuge from the storm in the Everlasting God? He promises to all who trust Him "perfect peace"—peace of conscience—peace from the condemning power of sin—peace amid all the trials and tribulations of life—peace in the hour of death—and everlasting peace and joy in His own presence through all Eternity.

"Oh, where shall peace be found,—

Peace for the weary soul?

'Twere vain the ocean depths to sound,

Or pierce to either pole.

"Here would we end our quest:

O Lord! alone in Thee

Is found the peace we seek—the rest

Of immortality!"

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

Labrador Coast.

The "spring mail" brings news from Rev. S. R. BUTLER and his mission, to June 9th. The ice blockade was broken, and a large number of foreign fishing vessels were in the harbor, giving him a good congregation of sailors the day before. The winter's monotony had been varied by a dog-sledge visit to the Wesleyan mission recently established at Red Bay, as noted in the MAGAZINE for June (p. 181). Mr. B. preached at various places, and a "grand missionary meeting" was held at the principal settlement, at which \$12 50 was contributed by the shoremen for the missionary cause, although only thirty families resided there.

New Brunswick.

ST. JOHN.

In pursuing his duties during the first six months of the year, Rev. JAMES SPENCER preached eighty-eight sermons, held twenty-six prayer-meetings, visited one hundred and eighty vessels, and made a hundred visits to the sick, distributing fifteen thousand pages of reading matter.

Sweden.

STOCKHOLM.

In March and April, Mr. A. M. LJUNGBERG traveled and preached in the country round about S., speaking in school-

houses, mission-houses, etc. At an evening prayer-meeting in Upsala, in which he assisted, and after the preaching of Lord RADSTOCK, many hearers cried to the Lord for mercy. In May, preaching on shipboard, at S., he found five believing Christians among the sailors, on each of two vessels. He speaks of being cheered in his labor, by similar experience on other vessels. His words were everywhere received by seamen, with a grateful interest.

Denmark.

COPENHAGEN.

Rev. A. WOLLESON reports that in May the efforts he put forth for seamen were marked with divine favor. Services held in the Scandinavian language were well attended, and "not a few asked for the way of the Lord." Preaching on shipboard on Sabbath mornings had been resumed. Three hundred and fifteen vessels were visited during the month, and six visits were paid to sailors sick in the hospital. An American sailor from New Amsterdam, Berbice, S. A., and another from Slesvig, were among the converts during the month. A Danish sailor who was brought to Christ at No. 316 Water St. in this city, last summer, had also been greatly helped in his spiritual life, at the mission in C. Other cases are mentioned showing the success of Mr. W.'s work. Between forty and fifty children are members of the Sunday-school connected with the mission, and one of the four male teachers is a young sailor converted to Christ in New Haven, Conn., two years since. He is now in a college in Copenhagen, pursuing his education for the Gospel ministry.

Japan.

YOKOHAMA.

The weather in March and April was unfavorable to Mr. W. T. AUSTEN'S

work on shipboard, since the vessels in port were few, and were anchored so far from shore as to be inaccessible in rough weather. But sixty-six visits were made to the shipping and thirty-six to the hospital, and the Seamen's Reading Room was well cared for. Several vessels were also provided with loan libraries, sent from our Rooms in New York, by new supply and by exchange. The U. S. S. *Monongahela* was still in port, and noble Christians were among its crew, who were good helpers to Mr. A. in his meetings in Yokohama.

Chelsea, Mass.

Capt. ANDREW BARTLETT reports a very encouraging state of things at the Hospital,—conversions occurring among the patients,—the last one that of a Portuguese, who came with a broken leg, and is now lying on his bed, "simply trusting in Jesus."

New York City.

Mr. DE WITT C. SLATER visited 1,619 vessels in April, May and June, paid 525 visits to sailors' boarding-houses, and made 20 visits to hospitals and asylums. He also attended 133 religious and temperance meetings, besides conducting 54 religious services,—and all this labor was accompanied by God's blessing.

BROOKLYN (N. Y.) NAVY YARD.

A letter from the U. S. Coast Survey Steamer *Bache*, dated July 1st, to Mr. T. D. WILLIAMS, our missionary, speaks of religious interest on board, four seamen having risen from prayers at the previous evening's meeting. The meetings, according to the testimony of one of the men, had a manifest influence in lessening the amount of swearing on deck.

A lodge of Good Templars has been established in Sailors' Hall at the Brook-

lyn Navy Yard, through the instrumentality of Mr. T. D. Williams, a missionary at that yard. Its membership is made up of the petty officers, sailors and marines on board the receiving ship *Colorado*, Capt. Bancroft Gherardi, who is a strong advocate of the temperance cause. It is known as the First Naval Lodge No. 48, I. O. of G. T., and holds the first charter granted to a naval lodge by the Right Worthy Grand Lodge I. O. of G. T. of the United States. There is a good chance for the lodge to do its work near-by, for the "imbiber" can obtain his beer at the very entrance to the room in which the Good Templars meet. Mr. Williams has been ably assisted by Mr. Henry McCracken, Librarian at Sailors' Hall, who was elected and installed as First Worthy Chief Templar of the First Naval Lodge. At the last regular meeting of the First Naval Lodge two civilians presented their cards from Brooklyn Star Lodge, and requested to become members of the First Naval Lodge, but their propositions could not be received, as the First Naval Lodge will not admit any one to membership who is not (at the time he is proposed) in the Navy or Marine corps.

Army and Navy Gazette.

Erie Canal, N. Y.

"The majority of boatmen are not Christians, as you know,"—writes Dea. ISRAEL STARKS, our veteran laborer at Syracuse,—“but the number that love Jesus increases yearly.”

Brockport, N. Y.

"The class," writes Rev. DAVID DICKEY of Rochester, in transmitting to us \$20 from a lady's S. S. class in the Presbyterian Church,—“numbers eight, and their ages are from 4 to 16. The boys have been much interested in sailors and sailor-boys, and have made quite an effort to raise this amount. I hope the ship on which their library is placed, and its destination, will be favorable for an early report. Please send them a good letter.”

Norfolk, Va.

In May, Rev. E. N. CRANE, chaplain, visited 200 vessels, and performed the

usual labor incident to his mission. On the U. S. S. *Franklin*, to which he supplied two of our loan libraries, some fifty of the crew were also provided with Bibles and Testaments,—the Paymaster advancing the money for those who chose to pay for them,—and nearly all the fifty wished to do so. The steeple of the Bethel was burned by an accidental fire on the 8th of May, but the building has since been repaired. Dr. Sawtell, U. S. N., for years in charge of the Marine Hospital, with whom the Chaplain has had very pleasant relations, has been transferred to St. Louis, Mo., and Dr. Rob't D. Murray, U. S. N., has gone to the Norfolk Hospital.

In June, owing to the close of the cotton shipping season, and the approach of the summer heats, attendance fell off at Bethel services. The semi-monthly temperance meetings, however, were well attended and sustained. Two hundred and sixteen vessels were visited, and a large number of tracts, reading-matter and Bibles were distributed. There is expectation of a larger cotton trade than ever, next Fall.

The fifty-third anniversary of the local Seamen's Friend Society was held, May 12th, Col. W. LAMB, president, in the chair. It was the fourteenth anniversary of the beginning of chaplain Crane's services. In his report, he summarizes the work of the year, in port, as follows:

"The average attendance at our ordinary Bethel services has been quite equal if not above that of last year; but our semi-monthly temperance meetings, held on Sunday evenings during half of the year, have been fully attended, often crowded, and the interest, I may say enthusiasm, in the cause, has not flagged from the beginning. Stirring appeals have been made by various speakers, and a large quantity of appropriate reading matter, distributed, and about 400 persons, mostly seafaring men, have signed the total abstinence pledge, a large proportion of whom there is reason to believe have kept it. Many very intemperate men have been truly reformed, and some I trust have been converted to God. Considering that intemperance is the

most easily besetting sin of sailors, this may indeed be called a great work. Other Bethel services have also at times been deeply interesting and solemn, they and the temperance meetings flowing spontaneously together, seeming to be guided and pervaded by the same divine Spirit."

Fifteen hundred vessels were visited during the year. Aid was extended to 92 shipwrecked and destitute seamen, at an expense to the Society of \$300. Chaplain Crane has ministered at the Naval Hospital, and on U. S. vessels in the harbor. At a temperance meeting on the *Franklin* (U. S. Receiving Ship), which he conducted,—several officers and over forty seamen signed the temperance pledge.

The following officers of the Society were chosen for the current year:—

President, Colonel William Lamb; *First Vice President*, E. T. Summers; *Second Vice President*, E. J. Griffith; *Treasurer*, R. Frank Vaughan; *Secretary*, Geo. W. Dey; *Assistant Secretary*, S. N. Brickhouse.

*Board of Managers from the various Religious Denominations:—Methodist—*W. R. Hudging, M. L. T. Davis, L. H. Whitehurst, W. D. Aydlott, S. N. Brickhouse, E. J. Griffith. *Baptist—*T. D. Toy, Geo. W. Dey, E. T. Summers, W. H. Morris, S. S. Gresham, T. W. Godwin. *Presbyterian—*Chas. Reid, R. Frank Vaughan, Judge W. H. Burroughs, L. Sheldon, W. H. Broughton and A. B. Broughton. *Episcopalian—*Wm. Lamb, R. H. Baker, T. A. Williams, B. P. Loyall, James E. Heath, Dr. H. M. Nash and C. A. Santos.

Wilmington, N. C.

At last dates from Rev. J. W. CRAIG, chaplain, about twenty vessels were in port. Services were usually held on Sundays, at the Bethel. Fifty vessels were visited in the month ending June 18th, the Chaplain was kindly received, and found several Christian seamen.

Savannah, Ga.

Rev. RICHARD WEBB, chaplain, has lately been ill, but is convalescent. He

visited 158 vessels during the quarter ending 30th June, and distributed a large quantity of reading matter, preached forty-eight sermons and made twenty visits to the hospital.

Pensacola, Fla.

More vessels are expected in port this summer, than ever before, and chaplain W. A. CARTER keeps up his shipboard and hospital visits, as usual.

New Orleans, La.

Chaplain L. H. PEASE, whose work goes forward, as heretofore, writes:—"We closed the entertainments at the Bethel, for the season, June 1st. Night before last, the usual evening for one of the meetings, a crowd of roughs came pouring in. I told them that notice was given on the week previous, that the entertainments were ended for the season; and I would rather they would not remain, for I had nothing to tell them except about Jesus and repentance, and they would not be quiet while I talked about it, for they did not wish to hear it. They said,—'Yes, Yes.' So we sang Moody and Sankey hymns, and I talked to them about rolling away the stone from the door of the sepulcher. They remained quiet, and called for prayers at the close."

San Francisco, Cal.

The twenty-second annual report of the Ladies' Seamen's Friend Society reports that 1,605 sailors were provided for in the new Sailors' Home, during the previous year. The receipts for board were \$17,316 50, and \$9,571 00 were deposited with the Superintendent for safe keeping.

Portland, Oregon.

At the first Sabbath evening preaching service in the new Bethel Hall, June 15th, four persons rose, and indicated

their purpose to turn from sin to the Savior. The public services of dedication for the Bethel Hall were held Monday evening, June 16th, and the exercises were largely attended by prominent residents. Rev. Drs. LINDSLEY, Presbyterian, and Rev. A. S. COATS, Baptist, made addresses. The *Oregonian* says:—

“Bethel Hall, erected by the Portland Seamen's Friend Society, as a chapel for their religious work, is so far completed that it will be dedicated to-morrow. It is situated at the corner of Third and D streets in this city. This marks an important stage in the progress of a useful work. Unlike many enterprises of this kind, it enters upon its labors untrammelled by debt, the property being wholly paid for. The present building is, however, merely a provisional and temporary arrangement, to continue till the Bethel Home shall be completed, for which there is room on the same grounds.”

Correspondence of The Sailors' Magazine.

From the Sandwich Islands.

HONOLULU, 9th June, 1879.

Death of Captain G. W. Jewett.

The *Morro Castle* arrived a few days since, direct from New York. Shortly after her arrival I called on board and found the master, Captain G. W. Jewett, suffering from an attack of “heart complaint,” on his passage out. Occasionally I met him, and he spoke of feeling better, but had decided, however, to leave his vessel and return home over land, as the Australian steamer was soon expected. Having this idea, in view, he left his vessel and was at the residence of J. B. Atherton, Esq., belonging to the firm of Castle & Cooke, to whom the vessel was consigned. Greatly to the surprise of the family, the man was found to have died in his bed on the morning of June 3rd. Every thing had been done by the family for him, and only the day before his death, I met him riding out in Mr. Atherton's carriage.

The funeral was attended from the Bethel, and his remains were temporarily entombed in Nuuanu Cemetery.

Homicide Among Sailors.

Since the *Morro Castle* arrived, a most unfortunate affair occurred, on board, occasioned by intemperance. Perhaps the facts will be best presented in the words of one of our Honolulu weeklies, the *Advertiser*.

“At an early hour on Sunday morning last, word was brought to the Station House that a man had been stabbed on board the American bark *Morro Castle*, lying at the old Custom House wharf. The man, a seaman named John Frederick, was found by Dr. McGrew, who was immediately called, suffering great pain from a knife wound in the abdomen, from which the bowels were protruding. After dressing the wound, the Doctor advised that the man be taken to the Queen's Hospital, where he died during Monday night, after making a dying declaration before the Police Magistrate who was requested by the Marshal to attend at the Hospital. John Brown, the seaman who stabbed Frederick, was promptly arrested and the examination on Wednesday resulted in his committal for trial at the July term of the Supreme Court on a charge of murder. The testimony at the preliminary examination did not differ materially from the dying statement made by the deceased, which we give in full as follows:—

“On this 1st day of June, 1879, John Frederick, confined in the Queen's Hospital from a wound in the bowels, in view of approaching death, was by me, W. C. Jones, Police Justice of Honolulu, duly sworn, and made the following statement under his oath. Present, John Brown, and the Acting American Consul.

“I am a native of Finland. I am a seaman on board the American bark *Morro Castle*; I do not believe I will recover from the wound from which I am now suffering; I had not been on shore yesterday; all the men of the ship except three went ashore; I turned in late at night,—had been mending clothes; my bunk was full of mosquitoes and I nailed a blanket to the bunk to keep out the mosquitoes; I went to sleep, and presently two of the crew and a stranger came in; one of the parties commenced pulling the blanket off my bunk; and I

jumped out and asked him what he wanted; then we had some words and I asked him if he wanted to fight; I said all right, come along,—to the party named Victor; I did not strike him, but got hold of him to keep him from striking me; at that time the defendant, John Brown, was in the forecastle door with a knife in his hand, and said, come on deck, you——; Victor and myself then stopped and had no more row; defendant then put one foot over the door into the forecastle, and the other was on the steps, and he then shoved the knife into my groin; and said, take that, you——. John A. Ohlsen was present; I saw him knock the knife out of the defendant's hand, with a belaying pin, as he started to strike me a second time; this is John A. Ohlsen now present, this is John Brown, the defendant, now here present; I did not strike the defendant with anything; I merely asked them what they wanted about my berth; I did not touch defendant at all; it was after I let go of Victor that defendant stabbed me; I merely asked Brown, the defendant, what he wanted,—that was after I jumped out of my bunk; I was standing near the forecastle door at the time defendant Brown stepped forward and stabbed me; after I was stabbed I sat down on a chest, and defendant tried to stab me a second time, when Ohlsen knocked the knife out of his hand with a belaying pin; I had not been drinking; never had any difficulty with defendant; he had been drinking; I think if he had not been drinking he would not have stabbed me.

JOHN FREDERICK.”

“Subscribed and sworn to before me this 1st day of June, 1879.

W. C. JONES,
Police Justice, Honolulu.”

I visited the unfortunate young sailor at the Hospital and endeavored to do all in my power for him, knowing that he must soon pass away. After his death I attended his funeral. I saw three of the sailors belonging to the vessel at the Bethel yesterday, who are detained as witnesses. The unfortunate young fellow who inflicted the wound has not, as yet, had his trial. But it is, of course, the same old story of rum! I will merely add that I happened to be alongside of the *Morro Castle* soon after her “hatches” were opened for the discharge of

cargo, and I noticed among the very first articles of freight discharged, were some dozen large casks of spirits! I trust, wherever drank, its dire effects may not result in any more cases of homicide. Those manufacturing and selling intoxicating liquors incur a most fearful responsibility.

C. Brewer & Co., of Boston.

To the honor of one line of packets sailing between Honolulu and Boston, let it be known that the owners will not take rum on board, even as freight. I refer to the vessels belonging to C. Brewer & Co., of Boston. The head of this firm has just made Honolulu a visit. He is one of our oldest island merchants. He first came to the islands in 1823, or fifty-five years ago. He was then a young sailor. Subsequently, he became a shipmaster, and engaged in the island trade. During all this long period of over fifty years, he has been interested in mercantile affairs here, and in Boston. The history of the firm is most honorable and praiseworthy. Captain Brewer has always been a supporter of the Bethel, and whenever any freight for the seamen's cause came out in his vessel, “one ton” was free!

The Morning Star and Rev. E. T. Doane.

The missionary packet *Morning Star* sails to-morrow on her annual trip among the Micronesian Islands. The Rev. E. T. Doane has just arrived from the United States, in order to take passage in this vessel, and return to his early field of labor. He originally went as a missionary to Micronesia under the American Board, about twenty-five years ago, and has shown that he is one of the best of christian workers. In 1861 I met him at Ebon, one of the Marshall Islands, and was then permitted to witness his labors in the missionary cause.

“June Meetings.”

We are just closing our “June meetings,” for while London has its “May meetings,” Honolulu has its “June meet-

ings," as the readers of the MAGAZINE may learn from the following programme.

"June 1st.—Sabbath evening, the Rev. Dr. Hyde preaches Annual Foreign Missionary Sermon, in Fort Street.

June 3rd.—Meetings open of H. E. Association at Kawaiahao church.

—Annual meeting of Women's Board of Missions.

June 4th.—Examination of Miss Bingham's Boarding School.

June 5th.—At 5 p. m., missionary tea-party at parlors of Fort Street church.

June 6th.—Examination North Pacific Theological School, 9 a. m.

Fair at Miss Bingham's school-room, for the support of the school, at 5 o'clock p. m.

June 7th.—Sabbath School celebration. Procession marches from Kaumakapili to Kawaiahao.

June 8th.—Home Missionary Sermon at Fort Street in the evening, by Rev. S. C. Damon. In the morning the Rev. E. T. Doane preaches at the Bethel.

At 2 p. m., organization of Chinese church at the Lyceum.

At 3-30, Communion of churches at Kaumakapili.

June 9th.—Adjournment of H. E. A.

June 10th.—Sailing of *Morning Star*.

June 12th, 13th, and 16th.—Examination of Oahu College.

The First Chinese Church.

Agreeably to previous notice, the first Chinese church was organized yesterday, June 8th, and 34 members entered into solemn covenant. The occasion was one of much interest, and a large company of our foreign community assembled to witness the scene. At some future time I may refer to the subject again.

Yours,

S. C. D.

Obituary.

REV. A. VINCENT GROUP.

This faithful laborer for seamen, in Philadelphia, Pa., pastor of the Eastburn Mariner's Church, died on the 22nd June, in the thirty-third year of his age. The Philadelphia papers have published several articles which attest his great usefulness, and we have received the

obituary minute, and resolutions adopted by the Presbyterian Ministerial Association, and the Presbytery of Philadelphia, with both of which bodies he was connected. Rev. Mr. Group left a wife and six children.

CAPT. JOHN P. KOHL.

He was one of the oldest West India trading shipmasters in this port, and died at his home in Brooklyn, 25th June. Captain Kohl first began the West India trade nearly thirty years ago, when he commanded a vessel in the employ of one of the oldest Boston shipping firms. He then entered the employ of Messrs. Brett, Son & Co., of this port, and finally that of Messrs. Fowler & Jova, also of this port, who were his last employers, and with but one or two exceptions, his voyages have been to the Island of Cuba during that period of time. He had a host of friends whose sympathies go out to his afflicted family. His late employers were indefatigable in their attention to him.

CAPT. JAMES C. LUCE,

Who died in New Rochelle, N. Y., July 9th, 1879, was born in Rowley, Mass., April 11th, 1805. In his boyhood he had a strong passion for the sea, and rose to be master of a foreign trading vessel at the age of nineteen. He commanded the *Argus*, *Constellation*, and other fine vessels that sailed out of Boston Harbor, and early in the existence of the (U. S.) Collins Steamship Company, was given charge of one of their best vessels. He was a tall, athletic, thorough-going seaman, of pleasant and popular manners, and one in whom his employers placed the most unlimited confidence. He took command of the *Arctic* after she was launched, followed her fortunes for years and went down with her in the end. The loss of this vessel with over two hundred lives on board, made the most profound sensation of any marine disas-

ter that had happened up to that time. It brought sorrow and mourning to many households throughout the land, and especially to the home and heart of the enterprising man who established the line of steamers to which the *Arctic* belonged—Capt. E. K. Collins, who lost his wife and two children in that appalling disaster. Capt. Luce lost his son, a boy of nine years, to whom he was devotedly attached. The terrible scenes he had passed through, and the loss of his idolized boy, made him resolve never to go to sea again, a resolution he kept to the end. For several years past, Capt. Luce had been in rather delicate health, though never failing in his attention to business, as an officer in the Great Western Insurance Company, in Wall Street. All the children he had, consisted of two sons, the elder of whom was lost in the *Arctic*. The other died at the age of twenty-one, some years ago. His wife survives him.

—
CAPT. ASEL HARVEY.

This Hudson River Captain, one of the oldest river and coast captains in the country, at the time of his death, expired at his home in Hudson, N. Y., July 14th, in the seventieth year of his age. He was born in Taunton, Mass., 1810, and removed to Athens, Greene County, when nine years of age. He commenced boating when only fifteen years of age, on the Hudson River, and has followed that occupation on the river and along the coast, uninterruptedly, until the close of navigation in 1878, a period of fifty-five years. At the time of his sickness and death, he was in command of the sloop *J. B. Ogden*, and was the oldest captain on the river.

Inter-Oceanic Communication.

On page 212 of the July number of the *MAGAZINE*, in an extract from one of our exchanges, the opinion of Prof. Smith of Kentucky, that no practical issue would come from the assembling of

the late Paris conference to consider the project of the canal across the Isthmus of Darien was fully summarized. But messages per the Atlantic Cable, received in this city, July 23^d, announced that the international and inter-oceanic enterprise under the leadership of M. de Lesseps, for the construction of the Canal had been formally presented to the financial world. Subscription books for the stock will be opened for the 5th and 6th days of August next only. The shares are the equivalent of \$100 each; subscriptions will be payable as follows: 5 per cent. payable on application and 20 per cent. upon allotment. The remaining 75 per cent. instalments will be called after three months' notice during construction, and interest at the rate of 5 per cent. per annum will be paid upon them. Respecting this matter the following from the well-informed Paris correspondent of the London *Economist* (July 12th) will be found interesting:—

“The formal transfer of the concession granted by the government of Colombia of the right of making a ship canal across the Isthmus of Panama to the company now being formed by M. de Lesseps, was made this week. The concession includes 1,250,000 acres of land at the choice of the company, with all the mines it may contain. I have already given the estimated cost of the canal, but I may add that M. de Lesseps engages to terminate it in eight years, and that it will be executed by the engineers who constructed the Suez Canal. The canal is to be run from the Bay of Limon to the Bay of Panama, to have no locks or other obstructions, and to be of sufficient capacity to permit the passage of fifty vessels per day. According to the statistical information submitted to the congress recently held in Paris, and on which a report has been drawn up by M. Levasseur of the French Institute, the canal, if opened at this moment, could count on a traffic of five millions of tons annually. By the time the canal is terminated the traffic will have increased to seven and a half millions, producing a revenue of ninety millions of francs, exclusive of the revenue that may be realized from the lands conceded. The payment per share on subscribing to the 800,000 shares about to be issued will be 25 francs, and 100 francs on allotment; the other calls will be made as the works proceed. It is supposed that the expenditure of the 400 millions of the share capital will suffice for the canal to be partially opened for shipping; if the suc-

ness of the undertaking is then manifest, the capital required to terminate it could be raised by an issue of debentures at a low rate of interest. It is estimated that the dividends, when the canal is terminated, would amount to 12 per cent., which would be subsequently increased by any further augmentation in the receipts, as the development in the traffic would not entail any addition to the cost of maintenance. The preliminary expenses of forming the company were met by the creation of a small capital of 2,000,000 of francs in founders' shares of 5,000 francs each, the whole of which were taken up by the promoters. These are the shares which I mentioned last week as having been since dealt in at 10,000f. It is possible that all the above expectations may not be realized at once, but, after making allowance for the optimistic views of the projectors, the scheme presents a fair prospect of success. The name of M. de Lesseps is a guaranty that the capital for it will be easily found."

Per contra to the above, it was telegraphed from Washington, July 24th, that the report of Admiral Ammen to the Secretary of State upon the proceedings of the Inter-oceanic Canal Congress at Paris, says that from the first sitting it was apparent that there were two parties in the Congress. One was represented by M. Blanchet, who had an unconfirmed grant from the Nicaraguan Government, and the other by Lieutenant Wyse, of the French Navy, who has a grant from the Colombian Government to construct a ship canal over any part of her territory, there being in the grant a reservation applying to the already conceded right of the Panama Railroad.

The Admiral recommends that the Government of the United States form a commission of the ablest engineers of the Army, and invite the most eminent civil engineers of this country and of those European countries represented in the Paris Congress to meet and discuss the whole matter, unembarrassed by the rival personal interests which attached to the grants secured by the French engineers.

Position of the Principal Planets for the Month of August, 1879.

MERCURY is an evening star until the evening of the 23rd, at 10h. 30m., when it is in inferior conjunction with the Sun; sets on the 1st at 8h. 11m., and

north of west $9^{\circ} 38'$; is stationary among the stars in Leo on the forenoon of the 10th at 8 o'clock; is in conjunction with the Moon on the forenoon of the 18th at 9h. 8m., being $1^{\circ} 27'$ south.

VENUS is an evening star during this month, setting on the 1st at 8h. 57m., and north of west $1^{\circ} 28'$; is at its greatest brilliancy on the evening of the 19th; is in conjunction with the Moon on the afternoon of the 20th at 1h. 26m., being $27'$ north, at this time is eclipsed to all persons situated between the parallels of latitude 15° north, and 72° south.

MARS crosses the meridian on the morning of the 1st at 5h. 36m., being at this time $10^{\circ} 53'$ north of the equator; is in conjunction with the Moon at 15m. before noon on the 9th, being $7^{\circ} 55'$ south.

JUPITER crosses the meridian on the morning of the 1st at 2h. 15m., being at this time $8^{\circ} 33'$ south of the equator; is twice in conjunction with the Moon during this month, the first time on the afternoon of the 4th at 3h. 27m., being $5^{\circ} 41'$ south, and then again on the afternoon of the 31st at 5h. 21m, being $5^{\circ} 28'$ south; is in opposition with the Sun on the forenoon of the 31st at 8h. 27m. At this time is at its greatest brilliancy.

SATURN crosses the meridian on the morning of the 1st at 4h. 24m., being at this time $3^{\circ} 52'$ north of the equator; is in conjunction with the Moon at 44m. past noon on the 7th, being $8^{\circ} 26'$ south.

N. Y. University.

R. H. B.

Marine Disasters in June, 1879.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the month, was 20, of which 5 were wrecked, 2 abandoned, 5 burned, 3 sunk by collision, 1 foundered, and 4 are missing. The list comprises 2 ships, 9 barks, 1 brig and 8 schooners, and their total value, exclusive of cargoes, is estimated at \$270,000.

Below is the list giving names, ports, destinations, &c. Those indicated by a *w.* were wrecked, *a.* abandoned, *b.* burned, *s.c.* sunk by collision, *f.* foundered, and *m.* missing.

SHIPS.

Hudson, *b.* (at Point Breeze, Pa.)
Baden, *a.* from New Orleans for Liverpool.

BARKS.

N. Churchill, *m.* from Philadelphia for Queens-town.
Fa, *b.* (at Point Breeze, Pa.)
F. Reck, *b.* (at Point Breeze, Pa.)
Ilion, *b.* (at Point Breeze, Pa.)
Giuseppe Quinto, *b.* (at Point Breeze, Pa.)
Collector, *s.c.* from Arendal for New York.
Ribble, *m.* from Baltimore for St. Malo.
Helen, *s.c.* from Havana for New York.
Glyniffon, *m.* from Coosaw, S. C. for London.

BRIG.

The Milne, *w.* from Pascagoula for Baranquilla.

SCHOONERS.

Mary Stuart, *f.* from New York for Sag Harbor.
 Owen P. Hinds, *s.c.* from Port Johnson for
 Portland
 Sahwa, *a. frm.* Two Rivers, N. S. for New York.
 Annie Duncan, *m.* from P. E. Island for New
 York.
 Susan, *w.* from Corpus Christi for Galveston.
 Concordia, *w.* from Tahiti for Scilly Island.
 A. H. Johnson, *w.* from Santa Cruz for San
 Francisco.
 Amos Cutler, *w.* (Fisherman).

The Bureau Veritas publishes the following
 statistics of vessels of all nationalities reported
 lost during the month of

MAY, 1879.

Sailing Vessels :—28 English, 15 American, 12
 French, 10 Italian, 7 German, 7 Norwegian, 6
 Danish, 5 Spanish, 4 Swedish, 2 Dutch, 1 Aus-
 trian, 1 Portuguese, 4 of which the nationality
 is unknown; total: 102. In this number are in-
 cluded 8 vessels reported missing.

Steamers :—9 English, 1 German, 1 American,
 1 Spanish; total: 12. In this number is included
 1 steamer reported missing.

Receipts for June, 1879.

NEW HAMPSHIRE.

Gilsun, Cong. church..... \$11 00
 New Boston, Pres. church..... 2 52
 New Market, Cong. church..... 10 83

MASSACHUSETTS.

Ayer, Cong. church..... 11 53
 Mrs. C. A. Spaulding, for library... 10 00
 Boston, a Friend, for books to repair
 libraries..... 15 00
 Schr. *Fred. Smith*, Capt. Brown.... 1 00
 Schr. *Lingard*, Capt. Owen..... 1 00
 A Friend..... 75
 Cambridgeport, Pilgrim church and
 Society..... 42 83
 Z. W. Bliss, for library..... 10 00
 Chelsea, 1st Cong. church..... 14 60
 East Bridgewater, M. E. church..... 3 75
 East Marshfield, Cong. church..... 5 86
 Falmouth, Cong. ch., of wh. S. S. \$10,
 for library..... 27 66
 Gardner, 1st Cong. church..... 10 00
 Haverhill, Mary M. Reed, for library... 20 00
 Monson, Cong. church S. S., Miss M.
 C. Flint and Mrs. C. M. Holmes'
 classes, for library..... 20 00
 Newburyport, Miss Phebe Newman... 1 00
 Newton Centre..... 28 05
 Norfolk, Cong. church..... 4 04
 Scituate, Cong. church..... 5 68
 South Abington, Cong. church..... 13 78
 South Hadley Falls, Cong. church..... 12 00
 West Hampton, Cong. church..... 4 82

RHODE ISLAND.

Pawtucket, Central Falls church.... 54 15

CONNECTICUT.

Groton, S. S. Cong. ch., bal. for lib's, 9 94
 Kent, 1st Cong. church..... 8 32
 Litchfield, S. S. Cong. ch., for lib'y... 20 00
 Mansfield, Cong. church..... 7 20
 New London, 1st Cong. church..... 16 61
 Norfolk, Cong. church..... 15 00
 North Greenwich, Cong. church..... 12 13
 Waterbury, 1st Cong. church S. S.... 23 00

West Meriden, Cong. church..... 39 25
 Whitneville, Cong. church..... 21 00
 Willimantic, Cong. church..... 10 43

NEW YORK.

Amsterdam, Pres. church..... 13 78
 Bridgehampton, Pres. church..... 22 25
 Brockport, Miss Bella McB. David-
 son's class, S. S. Pres. church, for
 library..... 20 00
 Brooklyn, 1st Pres. church..... 78 48
 Tompkins Ave. Cong. church..... 38 42
 Classon Ave. Pres. church..... 34 84
 Edgewater, S. I., S. S. 1st Pres. ch.,
 for library..... 20 00
 Gloversville, Cong. church..... 31 56
 Pres. church, add'l..... 2 00
 Islip, Pres. church..... 9 65
 Johnstown, Horace E. Smith, Esq... 5 00
 Kingsboro, Pres. church..... 12 55
 New Hamburg, Mrs. Sarah Millard,
 Miss Lydia D. and Miss Hester D.
 Millard, for L. M.'s, each \$30..... 90 00
 New York City, Frederick A. Libbey,
 for libraries..... 120 00
 John W. Hamersley, for libraries... 100 00
 Sawyer, Wallace & Co..... 100 00
 Mrs. C. L. Spencer..... 100 00
 Charles H. Rogers..... 50 00
 Prot. Epis. ch., Seamen's Mission
 for libraries..... 40 00
 Samuel Sloan..... 25 00
 Cash..... 25 00
 C. N. Bliss..... 20 00
 E. A. Brinckerhoff, special..... 20 00
 N. and M. Niles..... 15 00
 Phelps Mission, East 35th St..... 13 42
 R. Hoe & Co..... 10 00
 Mrs. C. L. Halstead..... 10 00
 Francis Baker..... 10 00
 A. R. Eno..... 10 00
 James Fraser..... 10 00
 D. S. Eggeston..... 10 00
 Cash..... 10 00
 Geo. N. Titus..... 5 00
 R. C. Root..... 5 00
 M. C. D. Borden..... 5 00
 William Ballard..... 1 00
 Capt. E. H. Tobey, bark *Yamoyden*,
 Capt. R. McMillan, bark *John F.*
Robertson..... 5 00
 Capt. S. P. Blanchard and crew,
 bark *Lorena*..... 5 00
 Capt. C. C. Johnson, schr *Alma*... 2 00
 Capt. Kane, brig *J. W. Parker*... 1 50
 Sailors on *City of Boston*, by H. A.
 Ball..... 1 00
 Oneida Castle, Pres. church..... 4 05
 Oneida, Pres. church..... 11 68
 Oyster Bay, L. I., Pres. ch., for lib'y... 25 00
 Peekskill, 1st Pres. ch., of wh. S. S.
 \$25, for library..... 65 13
 Rome, 1st Pres. church..... 29 72
 Springfield, legacy Mrs. Polly Dean,
 by Mrs. A. A. Cotes Winsor..... 1,103 75
 Triangle, Rev. H. Lyman..... 5 00
 West Troy, South Ref. church..... 6 13

NEW JERSEY.

Franklin Park, Six Mile Run church,
 for library..... 20 00
 Newark, 2nd Pres. church, add'l.... 8 41

PENNSYLVANIA.

Philadelphia, J. B. H. Janeway, for
 library..... 20 00

FLORIDA.

Pensacola, a lady, by Rev. W. A. Car-
 ter..... 25 00

\$2,966 06



Oast thy bread upon the waters: for thou shalt find it after many days.—Ecc. II: 1.

Lame Sarah.

“Lame Sarah,” the neighbors used to call her, or “the cripple;” but the girl knew nothing of that. She only heard the names of love her mother and grandmother showered upon her. Though at times she suffered much, she was not really unhappy. There was only one real trouble in Sarah’s life,—she could hardly remember her father at all, and if she asked about him, her grandmother frowned and her mother cried. She knew he was not dead, for sometimes her mother had a letter from him with money in it; but never since she had been lame, had Sarah seen her father.

Poor child! she did not know that her own father was the cause of all her suffering,—that in his drunken fury he had thrown her headlong down the stairs. When he saw what he had done, he was sobered. He thought she would die, and so he ran away to escape punishment; and when he heard that she still lived, but was crippled, he could not bear to come back. Whether he still drank, no one knew. Now and then he sent them money, but the poor wife had to sew from morning to night to keep the wolf from the door. Still Sarah had every thing they could get to tempt her appetite, and they tried to be bright and cheerful for her sake.

At last one day, when grandma had gone out, Sarah said:—“Mother, I do wish you’d let me write a note to father. You know I can write quite nicely now. I want to see him so much! Won’t you let me write?”

The mother did not know what to say. She knew that her mother would not hear of asking Sarah’s father to come back. Mrs. Price, the grandmother, was a stern woman. “Let him drink himself to death,—only let him keep away,” she would often say. But his wife forgave him, and she longed to tell him so. She felt that her child’s wish might be given her by God, and dared not refuse.

“Well, dear, you write and I’ll post it; but never say a word to grandma.” So, whenever the two were alone, Sarah would ask for her letter, and painfully write a few more words. At last it was finished, and her mother, without reading it, sent it to the father, praying that it might touch his heart. About a week after, as Sarah sat trying to play with her doll, but secretly fretting a little because she had no answer to her letter, a knock came at the door and in walked a tall man. Sarah guessed in a moment who it was, but her mother’s cry, “Frank! Frank!” would have told her.

"I'm come back. Sarah herself asked me,—and, wife, I've never touched a drop since"—

"Hush!" whispered the wife, "Sarah knows nothing of that."

"God be thanked for that! I thought she knew. I've not made money, but I've been steady."

The poor man could hardly bear to look at the crippled child, but after a day or two Sarah's favorite resting-place was in her father's strong arms, and the two were hardly ever separate.

As Sarah grew older and understood how it was she had become crippled, she often said that since it opened her father's eyes to see the danger of drinking she was glad it happened. But O! it was a fearful price to pay. May none of you risk it by ever touching strong liquor!

Temperance Banner.

"Bimeby."

I have a little friend whom we all call "Bimeby," because he always says "By-and-by" when he is asked to do any thing. He will get up by-and-by: he will learn his lessons by-and-by; he will bring in wood for his mother, or go to the store for her groceries, by-and-by.

A great many troubles come to him and to his friends from this bad habit of putting off his duties, and not long ago it was the cause of a very serious misfortune.

One morning when the ground was covered with ice, little "Bimeby's" mother said,—

"Jack, I want you to sprinkle some ashes on that icy place by the back door."

"All right," said Jack. "I'll do it by-and-by."

"But you must do it right off," said Mrs. Harris; "somebody will fall there, if it is neglected."

"Yes, mother," and "Bimeby" started off to get his sled that he had lent to the boy next door, thinking that five

minutes' delay could not make much difference.

Just about that time Mamie, Jack's four-year-old sister, begged to go out and play in the yard.

"It is so shiny out," she said, "guess it's most like summer. 'And mebbe I shall find a fower peepin' up somewhere.'"

So her mamma put on her little rubber boots, her warm cloak, and hood, and mittens, and let her go out with her tiny sled.

Poor Mamie! She clambered down the steps, laughing and cooing to herself, and talking about the "fowers." But all at once she uttered a loud cry of fright and pain. She had slipped upon "Bimeby's" ice, and broken her arm.

Then came the surgeon to torture the little soft, fair arm, and long days of weariness followed, days of great care and anxiety for the household, and all because one careless boy put off obeying his mother for a few minutes.

One day when Mamie lay asleep, and Jack sat sadly watching her, Mrs. Harris said some very serious words to "Bimeby."

"If I could take my choice," she said, "I would rather be blind, or lame, or deformed, than to be under the control of the habit of putting off. Such a habit steals away the very best of life; it mixes up our work and our pleasures, till there is no good result from either—till we do nothing and enjoy nothing. And I need not tell you that such a habit makes endless troubles for all our friends. Think of the suffering you have caused your little sister."

The tears rolled down his cheeks.

"I know you do not mean to make trouble and sorrow," added the mother, "but you always will until you learn to do every duty at the right moment,—that is, at the first moment possible."

"Bimeby" took the lesson to heart, and his friends hope that they will soon have reason to change his name to "Right-off."

Loan Library Reports.

The whole number of new Loan Libraries sent to sea from the Rooms of the American Seamen's Friend Society at New York and at Boston, Mass., from 1858—9, to April 1st, 1879, was 6,502; and the reshipments of the same for the same period were 6,144. The number of volumes in these libraries was 349,328, and they were accessible to 254,295 men. Eight hundred and ninety-three libraries, with 32,148 volumes were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 101,680 men.—One hundred libraries were placed in one hundred Stations of the United States Life Saving Service, containing 3,600 volumes, accessible to nine hundred Keepers and surfmen.

During June, 1879, seventy-three loan libraries, twenty-three new, and fifty refitted, were sent to sea from our Rooms at New York and Boston. The new libraries were No. 6,656, and Nos. 6,662 to 6,679, inclusive, with Nos. 6,681, 6,682, and 6,684, at New York; and No. 5,167, at Boston.

The fifty libraries refitted and reshipped were:—

No. 553,	No. 3,377,	No. 4,444,	No. 4,807,	No. 5,086,	No. 5,367,	No. 5,777,	No. 6,034,	No. 6,462.
" 2,020,	" 3,760,	" 4,469,	" 4,811,	" 5,112,	" 5,403,	" 5,799,	" 6,048,	" 6,505.
" 2,638,	" 3,901,	" 4,509,	" 4,857,	" 5,136,	" 5,515,	" 5,857,	" 6,065,	
" 2,702,	" 3,941,	" 4,542,	" 4,888,	" 5,249,	" 5,580,	" 5,862,	" 6,161,	
" 2,731,	" 4,261,	" 4,620,	" 4,918,	" 5,288,	" 5,597,	" 6,011,	" 6,409,	
" 3,322,	" 4,408,	" 4,691,	" 5,017,	" 5,359,	" 5,775,	" 6,012,	" 6,445,	

The Other Train That Is Coming!

As a train was passing over a New England railroad it struck a broken rail. The brakeman felt the shock. He knew a carriage was off the line, and sprang for a brake. It was his last brave service. The crash came, and he was picked up, a poor, mangled wreck; his skull had been broken. He was heard, however, to utter these words,—the last utterances of a faithful, loyal soul,—“Put out the signals for the other train!” Somewhere down the line he knew another train was coming, thundering, crashing along, dashing faster, faster, faster, and there was his train on the line! Out with the signals! out with the signals! another train is coming! That was his last injunction.

That other train, that other train, I am saying to myself,—the generation that is following us; the boys and girls that are pressing hard after us, coming along faster, faster, faster, just ahead of whom we are, only perhaps to be in their way, a hindrance, an obstacle, and, possibly, the occasion of their ruin. What need

of care, what need of caution, what need of restless vigilance for their sake, in speech, in act, in look, in gesture! I want nothing to escape me that will be an obstacle in their way. If we are on the track, blocking it, if we are in the way, let us take ourselves out of the way as soon as possible.

“What will you take?” was the question asked an observant boy at table, and referring to the drink he might desire.

“I will take what father takes.” The father had received from the waiter a glass of intoxicating drink.

The father heard the boy's remark, set aside his glass, and called for water. He saw the other train coming, and cleared the line for it at once.

I think the saddest of all experiences is the consciousness that an opportunity for right doing has been lost. It brings a sad look into a man's face to know that he has set an example, bad in itself, and hopelessly followed by others.

We know of an empty train that came to a stop on a gradient, the station hav-

ing been reached. In the absence of an official the train broke loose, and went crashing down the line to meet the steamboat express. Some one chased the runaway train, but could not overtake it. The opportunity for the arrest of the train had gone. There was a collision that night.

Oh, souls on the track! fathers and mothers! your opportunity in behalf of your boys and girls is to-day,—*now!* Don't let it slip from you.

We are not only to have a clear line for the next train, but in every way we are to make and keep that line suitable for the travel of the coming generation. Here comes the work of the Sunday-school teacher, to get the uneasy rambling feet of childhood over into the roadway of the very best life.

I passed recently a large rabble of boys in a vacant building plot. They were noisy and rough. What more important work, I asked myself, than to labor for that age and class, the generation coming? Through the Sunday-school, the Bible, the church, we are to open a sure, steadfast, blessed way for their feet.

Our opportunity is to-day. Did not Voltaire make the age of five the limit inside which character substantially is settled? At any rate, that limit cannot be set, with safety, very far ahead. I don't want to be so absorbed in the cares and pursuits of my generation as to forget the next. I want to think of and plan for and work for the generation coming,—that other train on the track. As the Lord helps me, I mean to think more and make more of the interests of the children,—the other train that is coming.

Sunday School World.

The Beautiful Children.

A child three years old, was dying of scarlet fever. She lingered long, and the last day of her life she was unconscious for hours. Many times her mother tried to rouse her, but in vain. She seemed to

be sinking away in death, without a token of recognition.

Suddenly she opened her eyes wide, lifted her head, and looked around the room as though filled with wonder and delight. She clapped her hands, and cried eagerly to her mother:

"O mamma, see the beautiful children!"

Her mother said, "Where?"

"O, all around!" she replied: and she turned her head as though she saw them in every direction. No written words can describe the rapture of her look and voice.

"They are coming, they are coming, they are close to me!" she said in a transport of joy.

She put up both hands, laughing out with that gleeful, ringing sound peculiar to little children,—and then she died.

Christian Advocate.

Father at Play.

Such fun as we had one rainy day,
When father was home and helped us play!
We made a ship and hoisted sail,
And crossed the sea in a fearful gale—
But we hadn't sailed into London Town,
When captain and crew and vessel went down.
Down, down in a jolly wreck,
With the captain rolling under the deck.
But he broke out again with a lion's roar,
And we on two legs, he on four,
Ran out of the parlor and up the stair,
And frightened mamma and the baby there.
So mamma said she'd be p'lice man now,
And tried to 'rest us. She didn't know how!
Then the lion laughed and forgot to roar,
Till we chased him out of the nursery door;
And then he turned to a pony gay,
And carried us all on his back away.
Whippity, lickity, hickety ho!
If we hadn't fun then I really don't know!
Till we tumbled off and he cantered on,
Never stopping to see if his load was gone.
And I couldn't tell any more than he
Which was Charlie, and which was me.
Or which was Towzer, for all in a mix
You'd think three people had turned to six.
Till Towzer's tail was caught in the door;
And he wouldn't hurrah with us, any more.
And mamma came out the rumpus to quiet,
And told us a story to break up the riot.

Youth's Companion.

American Seamen's Friend Society.

R. P. BUCK, *President*.
Rev. S. H. HALL, D. D., *Cor. Sec. & Treas.*
L. P. HUBBARD, *Financial Agent*,
80 Wall Street, New York.

District Secretary:
Rev. S. W. HANKS, Cong'l House, Boston.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a Life Director.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

1st. That the testator subscribed (or acknowledged the subscription of) the will in their presence.—2nd. That he *at the same time* declared to them that it was his last will and testament.—3rd. That they, the witnesses, then and there, in his presence, and at his request, and in presence of each other, signed their names thereto as witnesses.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congregationalist House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet Sts....	Boston " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St....	Penn. " " "	C. F. Bowman.
WILMINGTON, cor. Front & Dock Sts....	Wilm. Sea. Friend Society.	Capt. J. F. Gilbert.
CHARLESTON, S. C.....	Charleston Port Society....	Capt. Peter Smith.
MOBILE, Ala.....	Ladies' Sea. Frnd Society....	Geo. Ernst Findeisen.
SAN FRANCISCO, Cal.....	" " "	—
HONOLULU, S. I.....	Honolulu " " "	E. Dunscombe.

NEW YORK, 333 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rhode
4 Catharine Lane, (Colored).....	do.	G. F. Thompson.
BOSTON, N. Square, Mariners House.....	Boston Seamen's Aid Soc'y	N. Hamilton.
PORTSMOUTH, N. H., No. 8 State St.....	Seamen's Aid Society.....	John Stevens, Supt.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 23 South Ann Street.....	Miss Ellen Brown.
GALVESTON, Texas, cor. Strand & 26 St.	

LOCATION.	SUSTAINED BY	MINISTERS.
NEW YORK, Catharine, cor. Madison...	New York Port Society.....	Rev. E. D. Murphy.
Foot of Pike Street, E. R.....	Episcopal Miss. Society.....	Robert J. Walker.
Foot of Hubert Street, N. R.....	" " ".....	" H. F. Roberts.
Open air Service, Coenties Slip.....	" " ".....	" Isaac Maguire.
Oliver, cor. Henry Street.....	Baptist.....	" J. L. Hodge, D. D.
Cor. Henry and Market Streets.....	Sea & Land, Presbyterian.....	" E. Hopper, D. D.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Society.....	" E. O. Bates.
" Navy Yard.....	" " ".....	" T. D. Williams.
BUFFALO.....	" " ".....	" P. G. Cook.
ALBANY, Montgomery Street.....	Methodist.....	
BOSTON, cor. Salem & N. Bennet Sts..	Boston Sea. Friend Society.....	" S. H. Hayes.
North Square.....	Boston Port Society.....	" Cyrus L. Eastman.
Cor. Commercial and Lewis Sts.....	Baptist Bethel Society.....	" H. A. Cooke.
Parmenter Street.....	Episcopal.....	" J. P. Pierce.
PORTLAND, ME., Fort St. n. Custom H.	Portland Sea. Fr'nd Soc'y.....	" F. Southworth.
PROVIDENCE, R. I., 52 Wickenden St....	Prov. Sea. Friend Society.....	" J. W. Thomas.
NEWPORT, R. I., 51 Long Wharf.....	Individual Effort.....	" C. H. Malcom, D. D.
NEW BEDFORD.....	New Bedford Port Society.....	" J. D. Butler.
PHILADELPHIA, c. Front & Union Sts....	Presbyterian.....	
Cor. Moyamensing and Washing- ton Avenues.....	Methodist.....	" William Major.
Catharine Street.....	Episcopal.....	" W. B. Erben.
Front Street, above Navy Yard.....	Baptist.....	" P. Frayne.
Port Missionary, 1420 Chestnut St.	" " ".....	" E. N. Harris.
BALTIMORE, cor. Alice & Anna Sts.....	Seamen's Un. Bethel Soc'y.....	" Chas. McElfresh.
Cor. Light and Lee Streets.....	Baltimore S. B.....	" R. R. Murphy.
NORFOLK.....	{ American & Norfolk Sea. }	" E. N. Crane.
	{ Friend Societies }	
WILMINGTON, N. C.....	Wilmington Port Society.....	" James W. Craig.
CHARLESTON, Church, n. Water St.....	Amer. Sea. Friend Soc'y.....	" Wm. B. Yates.
SAVANNAH.....	" " ".....	" Richard Webb.
MOBILE, Church Street, near Water.....	" " ".....	
NEW ORLEANS.....	Amer. Sea. Friend Soc'y.....	" L. H. Pease.
SAN FRANCISCO, Cal.....	" " ".....	" J. Rowell.
PORTLAND, OREGON.....	" " ".....	" R. S. Shamba.

AMERICAN SEAMEN'S FRIEND SOCIETY,

80 Wall Street, New York.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, Esq., *President.*
Rev. S. H. HALL, D. D., *Cor. Sec'y & Treas.*

CAPT. NATH'L BRIGGS, *Vice President.*
L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to SAVE THEIR SOULS. 2.—To sanctify commerce, an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, the SANDWICH ISLANDS, CHILL, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, NEW BRUNSWICK, &c., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the *SAILORS' MAGAZINE* and *SEAMEN'S FRIEND*, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the *SEAMEN'S FRIEND*, is gratuitously furnished to Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the *LIFE BOAT* for the use of Sabbath-schools.

3.—*LOAN LIBRARIES*, composed of carefully selected, instructive, and entertaining books, put up in cases containing between thirty-five and forty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries, among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it. (2) It usually places the library in charge of the Captain of the vessel. (3) It contemplates a connection between the sailor and the individual who furnishes the library which he reads. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, to April, 1879, is 6,502, containing 349,328 volumes. Calculating 6,144 re-shipments, they have been accessible to more than 254,295 men. Over one thousand hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of *SAILORS' HOMES*, *READING ROOMS*, *SAVINGS' BANKS*, the distribution of *BIBLES*, *TRACTS*, &c.

The *SAILORS' HOME*, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 90,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The *SAILORS' MAGAZINE* is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members &c. Directors, upon an annual request for the same.